

# THE American Missionary.

"Go ye into all the World and preach the Gospel to every creature."



He hath sent me...to preach deliverance to the captives...to set at liberty them that are bruised.

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# American Missionary.

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APRIL, 1872.

NO. 4.

AMERICAN MISSIONARY ASSOCIATION.

## FREEDMEN.

### NORTH CAROLINA.

#### A DARK SPOT.

One of our most faithful missionaries sends us the following "shady side" sketch of one of the discouraging fields in the South. We believe this place is exceptionally so, and yet its sad features have a family likeness in many others. It requires the faith and zeal which this brother shows to do the work in the South, and the like virtues in the people of the North who are to sustain the workers. But the work *must* be done and the workers sustained or woe to the land!

———, N. CAROLINA, }  
March 11, 1872. }

The difficulties in the way of the spiritual elevation of the people in — are such that unless they are understood at the commencement you will be likely to be disappointed in the result of our labor there. I wish to say that while I am not at all satisfied, either with the effort or the result, I am in no way discouraged—nor am I much disappointed that there are no conversions, nor any increase in numbers.

Conversions and increase in numbers, in such a place, are the blossoms of effort, and in the growth of a plant most of its time is used before the blossom is reached, but because no blossom appears the first day of the planting I do not feel that there has been no growth. On the contrary a great work has been done for those people in correcting many wrong impressions and errors. The old roots of traditionary belief

have been disturbed, so that it is to be hoped there is now some chance to plant.

There are two formidable obstacles to the spiritual progress of the people. One is their physical condition. Obtaining a precarious living from the sea, they eat and sleep with so great irregularity that it is almost impossible for them to concentrate thought. This is so great a drawback that only those who have had an opportunity to witness its effect could be made to realize its power. This of course will remain a hindrance in that locality.

The other difficulty is the ignorance of the leaders in the colored churches. Notwithstanding the thousands of people in —, but a very few can be induced to come to any church. Churches that were filled for the first three years after the war are now nearly empty, and a spirit of more than indifference prevails through the community; it is actual infidelity. This is the result of the substitution of excitement for religion. For example a preacher that we used to know, at the close of a sermon invited "mourners" to come forward. They did not come, and pausing and looking upward he shouted "Gabriel stop! Stop Gabriel stop!" &c., which so frightened the poor ignorant people that they rushed forward to the

altar and fell in one promiscuous mass, screaming at the top of their voices with fright. But the hour passed by and Gabriel came not, and after several like seasons the people have settled back in the more sober conclusion that the effort to frighten them is a delusion, and that those who preach are not honest. These leaders defend their ignorance by the Bible; they refer to "ignorant Peter" the "fisherman" as a preacher, and compare Peter with these most degraded Carolina fishermen who, though good as others having only their advantages, are utterly ignorant.

This first difficulty we can only wear out by strict honesty of speech and life that shall inspire new confidence in those who have lost faith in God's people and his word. This change is gradually being made and the people are beginning to believe a little in me, if they do not in religion. As to the value of education instead of ignorance, we hope our explanations to those leaders and the people have began to clear up the way in this direction. We warned them also of the danger of preventing others from getting the light; and told them they had no right to do that, unless they were willing to bear all the sins the people committed for want of the light. We are doing the best we can, but it is easy to see that with this mass of ignorance it is no small thing to break a way for the light.

The work however needs doing and we are not disheartened. Indeed there is no reason for abandoning ——— that would not equally apply to all missionary labor in heathen lands. We propose to call a meeting of ministers at our next meeting, and take every other means of getting light before the people, and of raising them above their superstition and ignorance, and these must sooner or later give way.

Respectfully,

— —

## WILMINGTON.

The following bright sketch, gives the writer's observations, during a visit to Wilmington, after an absence of nearly two years. Its indications of improvement are very cheering.

One of the strangest things in this Southern clime is the sight of roses unfolding their 'beautifully tinted petals while icicles are hanging from the leaves below—a sight that I saw in its rare loveliness as I passed through Wilmington last Fall. But even stranger to us than the sight of opening buds in the very midst of melting icicles, are the signs of life and growth that we are witnessing in a people so little while ago blighted by the cruel frost work of slavery. On my way to Savannah, I could not help lingering long enough to take a peep at my (shall I say your?)—old friends in Wilmington, for you remember that year before last, my letters all sprang from its sandy soil. Did I ever tell you how one old "aunt" used to find out the news in war times? When the mail came in, which I judge was only *semi-occasionally*, she would make it in her way to dust her master's office—would watch him very closely, and when he looked cross or stamped his foot—would keep her eye on the paper he was reading, till she had a chance some way to nip out a little piece. When her master had left the house, she would find the paper into which her little slip would fit, thinking that the paper that made her master cross—a disabled rebel officer—might contain good news for her. After dark, she would take this paper to the hut of an old preacher who could read, and getting a few together, they would learn, perhaps, of some Northern victory that would cheer their very hearts.

I saw last winter an old "uncle" "pegging away" at the words in the Second Reader. He had by his side a Testament, that he had kept many years, when had it been discovered, he would have been punished; and he used to



take this same book years ago on Sunday mornings, and go way off in the woods, and kneeling down with it open before him, ask the Lord to help him read it. But with age and leaning upon a crutch, he had walked four miles that day to get a little "lift at instruction," as he said.

With such instances of skill and earnestness, you will not be surprised to find that the colored people in Wilmington are working upward. Williston school still numbers as many pupils as it can accommodate, and it was with peculiar delight that I picked out the old familiar faces. Some who used to hide behind First Readers beamed upon me from over the Third. Many who would pick the letters out of their primers, instead of learning them, showed me with pride their nice looking Second Readers. And many whom I used to see in the primary department, had climbed the hill of knowledge, and the Williston stairway, to the grammar school. In the afternoon school while I was there, the definition of *capacity* was asked, and one of the women made quick answer: "It's what the white folks used to say we hadn't got." If they had it not, they are gaining it.

In the general appearance of the people, I found much to cheer and delight. From the parlor window at the "home," I could count at least twenty little houses—neat little buildings, too—that had been put up by the colored people since I left, and I was told that they had built two hundred or more in the city during the past year.

Two years ago, we used often to be awakened towards midnight by the click of a hammer, and found at length that the sound came from the little Baptist church near us. The people were doing the lathing themselves by lamp-light. That church, all finished, is now a nice little building. The Methodists, too, who worshiped in a

mere shell—just boards to protect from the wind and rain—have now a large house, painted, and simply, though quite comfortably, furnished. And over the other side of the town, the Episcopal society were putting up a brick building.

As we walked along the streets, anywhere, we saw new fences and fresh paint enough to convince us that our hopes for the colored people were being realized—that they are making progress. And yet poverty still stared us in the face on every side. How I wish you could have gone with me from house to house—and by their own firesides, and from their own lips, heard the stories of these people, who have been struggling against fearful odds to make for themselves what they called "a home." The poverty of some of these dreary windowless "homes" would have struck you as it could not me, who saw these same families two years ago in incomparably ruder resting places.

The Presbyterian blacksmith, who saved his gold and silver by putting it over the door and wedging it in with cotton was found, still shoeing his horses, looking after his country farm, and as regularly at church as ever.

You remember "old aunt Harriet." She "toted" on her head some of the bricks for the first church in Wilmington, and lived under the oldest moss-grown roof I ever saw. She died from want of food and care, as is supposed, while the teachers were at the North. As I passed the hut, it seemed to me that I saw the same strange old face under the bright turban, looking out from the shutter opening. And I remembered one time especially when I was standing outside, and she told me about getting away from her forlorn room to a brighter mansion, and I asked her what she thought she should do when she reached heaven. Clapping her hands together, she said: "You white folks, who can read the Bible,

will know what to do when you get to heaven, but I shall just shout—shout, 'Praise de Lord, I'm here.'"

Very likely, you may have seen "Uncle Billy," ninety-nine years old, who would sit with the Bible open before him, because he loved to see the blessed promises, though he could not read a word. He, too, had left his old blanket and shaky little hut for a home in the Golden City, he used so often to ask us to read about.

But you will tire reading of my Wilmington people, though I have not told you all I'd like of them. Those few days spent there were days of special delight—and am sure they have given me fresh encouragement to labor—for mine eyes have seen anew that the labor is not in vain. Respectfully yours,

NELLIE M. HORTON.

## —•••— TENNESSEE.

### EBENEZER.

The First Congregational Church, of Chattanooga, Tenn., was organized June 9th, 1867, with both white and colored members. We have since received additions from both classes. One speciality of our mission is to war against the demon of caste.

The church was born in a school house, and there nourished for four years. During this time our prayer meetings were well attended; and we had the largest and perhaps the best Sabbath school in the city.

We had also a temperance society, composed mainly of the young, which has been a power for good, not only in this place, but in the adjoining States. It is known as the "Band of Hope." All its members are pledged against the use of tobacco and strong drink, and profanity. This short creed has been nobly honored, by a very large per cent. of all the members; and has been as ballast to our little ship—the church.

## THE MEETING HOUSE, AND HOW WE GOT IT.

Our hearts early began to long for a sanctuary. And in Brother C——'s first visit, we were encouraged to move forward; "for the A. M. A. will help you." So we began to lay by on the first day of the week as the Lord prospered; and soon we had enough to pay for a good lot, well located; and the pennies were saved and brought in, till we had \$350. Then through our friend, Gen. Howard's mother, we received from a good widow lady of Illinois \$100—a valuable "mite"—and we said the Lord has prospered us, therefore, we, his servants, will arise and build.

### HOW IT WAS DONE.

July 25, 1871, the first sill of a building 36x70 feet, was put in place, and in just four weeks we had meeting and Sabbath school in our new house, because the brethren and sisters had a mind to work; for while the brethren labored, the sisters brought on the well stored baskets, and right merrily did hammers sing late and early.

### HOW IT LOOKS.

It fronts east—is eighteen feet between floor and ceiling. Has a semi-gothic roof, self-supporting, and instead of a bell-tower, a heavy cross, surmounted by a large index hand pointing up-ward. The audience room is 36x60 feet. The pulpit is in a recess, and a door on either side opens into two small rooms ten by twelve and a half feet, one is a library room and the other pastor's study.

### FIGURES, AND WHO MADE US GLAD.

We had when we began \$350, and the widow's "mite," above referred to, \$100. Next came in the A. M. A. with \$300, then Father Hathaway, of Bristol, R. I., \$100 for the roof; and then A. M. A. again with \$200; next the First Congregational Church, of Atlanta, Ga., a loan without interest, till they are ready to build, \$50; and then Father Hatha-



way again, for the young men who were away at school, and to whom the church were indebted, another \$100. Washington, D. C., per Mrs. Cook and a few friends, \$22.50, also by a former teacher, Miss Beecher, of Livona, N. Y., \$42. Then West Brookfield cheered us with \$26.50, and a strange friend in Penn Yan, N. Y., C. A. Hamlin, his stock, \$10, so also Rev. J. A. Home, pastor of Chattanooga Congregational Church, \$50; and Rev. C. P. H. Bancroft, of Lookout Mountain, \$25, making a total from others of \$1026. This was our cash stock; the balance has been raised almost entirely among ourselves—all poor, only three or four families with homes paid for—our chapel is considered well worth \$2500 by good judges. We have gone as far as we can, we are a little in debt, and our meeting house needs painting inside and out; but our greatest need is a good bell—we are somewhat scattered, and the poor seldom have clock or watches—and there is a power and a joy in the clear and well known tones of a church bell. Who will lend unto the Lord a bell for this little flock in Chattanooga. We promise to take good care of it, and to use it well.

#### PROSPECTS.

Our prospects were never better or more hopeful for accomplishing good in this field. We are now divided up into working committees: stranger committee, prayer meeting committee, Sabbath school, temperance, young people, finance, family paper, &c., &c., in all twenty committees; and these are to make reports the first Wednesday evening of each month.

We had two weeks of prayer at the beginning of the year, and then two weeks of preaching, aided by some of the city pastors and Bro. Bennett, of Nashville. The first Sabbath in March, eight united with us by profession. The attendance at Sabbath school, prayer

meetings, and at preaching is steadily increasing.

E. O. T.

CHATTANOOGA, March 7, 1872.

#### GEORGIA.

#### A BLESSED REVIVAL.

Letter from Rev. E. E. Rogers.

MACON, March 11, 1872.

Never before has our work in Macon been so abundantly prospered. We can already rejoice over thirty new-born souls, and still the work goes on. These blessings have not come unsought. Our little band of teachers, and our church, in perfect sympathy with each other, for months have prayed for the outpouring of the Holy Spirit. The "Week of Prayer" was faithfully observed. The feeling on the part of many praying ones, since that date, is best expressed in the words of wrestling Jacob: "I will not let thee go, except thou bless me."

Our meetings have been largely attended, especially during the last two weeks. The anxious seats have been thronged with inquirers. Some of the most wicked young men of the city, have been converted in these meetings. I have long felt that nothing but grace could melt those hard hearts; and now grace has done it.

Greater distress for sin, I have never witnessed, than some of the inquirers have manifested. One young woman, on whom I called just before her conversion, said she had not tasted food or wet her lips for twenty-four hours.

A most remarkable case of conviction occurred in the school. A young woman was brought into such distress during morning devotions that her case attracted the attention of the whole school. For her, study was impossible. She said she "didn't know what was the matter with her." She absented herself from school; and when after a lapse of days, she came again, her face shone like the light. She could hardly be

kept from going around among the scholars during the morning session, to tell what Jesus had done for her. Her expressions of attachment to Jesus were almost passionate.

A most touching case has been that of an old man, seventy-six years of age, who has bowed night after night in the midst of young people, and now his testimony is clear: "I have been changed from nature to grace."

The effect of this revival in the restoration of backsliders has been quite marked. Two or three persons who have been under the discipline of our church, seem newly converted.

Yesterday was a happy day for us. Thirteen of the converts were received into our church, eight of whom were young men, from sixteen to twenty-two years of age. Members of other churches came to witness their reception. Some of the converts are waiting till the next communion season, before joining our church, and three or four of them, at the earnest solicitation of friends, have joined other churches.

I cannot be sufficiently grateful for the cordial coöperation and prayerful effort of the teachers of Lewis High School. They are always present at the meetings, and their personal labor has been unremitting. Pastors of other churches have preached for me, as often as I have needed help, and have shown a sympathy in the work that has been quite refreshing.

The difficulty of revival labors among this people, as all workers in this field can testify, is greatly increased by the erroneous ideas which the colored people entertain in regard to conversion. The old people often tell the most extravagant stories of the sights which they saw, and the voices they heard when they were converted. Many of the young believe they must see and hear likewise before they can be converted. To show them the simple way

of trust in Jesus, is often no easy thing. One by one the converts have learned to trust; and my prayer is that a healthy conversion may be followed by a holy life.

#### SCHOOL FUNDS IN THE SOUTH.

Much interest is felt at the North as to the prospects of State aid for schools in the South. We present below, a letter from Hon. J. R. Lewis, late superintendent of public schools in Georgia. No man in the State is a more competent witness, and we can only regret that the view he presents is so discouraging. We invite special attention to the earnest appeal of Mr. Lewis for continued aid from the North.

ATLANTA, March 13, 1872.

*Sec. of the A. M. Association:*

DEAR SIR—I wish I could write more favorably regarding the prospects of public schools in Georgia, and of aid to be derived from that source for your missionary work. My own knowledge of school affairs and careful inquiry convince me that no material aid for the colored schools can be expected for a year at least, from the State or local authorities, except in two or three localities.

The teachers employed in the colored or white schools, under the school law for last year, have not been paid, and although the legislature made a pretence of providing a fund for that purpose, yet nothing is likely to be realized from it for a long time, if indeed at all, without further legislation. The amendments to the school law are such, that, as interpreted by the new State School Commissioner, it is not possible to accomplish anything under the law, before next fall.

There is no doubt that a considerable revolution in public sentiment has been produced during the last year, and that large numbers, and in some sections, whole communities have come to desire the thorough establishment of a common school system, and though no progress may be made in the State generally during the next year, yet I believe that the



success and progress of the system in the cities where it is now in operation, will enlighten the public mind, and arouse such an interest as will force the legislature to make suitable provision to carry on the schools everywhere. I am sure it will come out all right, especially with the aid proposed in the Act pending in the United States Congress. In this city, the school board will render very considerable aid for the colored schools—the primary schools—during this year, which aid will, I trust, be increased another year.

At all those points where your society has so long maintained schools, as Athens, Savannah, Macon, Bainbridge, Albany, Cuthbert, Newton, Thomasville, Griffin, Cartersville, &c., &c., there can be no aid expected from State authorities, and the schools must be maintained, if maintained at all, by the colored people, aided by your society. I trust that in some way schools may be continued at all these points, in the excellent buildings that have been provided.

I cannot close without urging that the good work be continued, and especially, that many charitable Christians may be induced to take charge of and maintain one or more indigent pupils at the normal school in this city. To take advantage of the growing interest in public schools, and be ready for work when the way is open, teachers must be prepared.

I know there are thousands who would take this labor of love upon them, if they were aware of its importance, and the absolute certainty of immediate and full return of their bread thus cast upon the waters. I wish they could visit the University, and see the magnificent work going on there, and then view the harvest ripe for the harvesters. None other than these educated, refined students, can do the work required of them. In no other way can equal school privileges be provided for the colored race, under whatever laws may be estab-

lished. Let then the calls be urgent and constant for more aid to educate colored teachers.

I am, very respectfully, yours,

J. R. LEWIS.

#### INDIANS, SOLDIERS AND CIVILIZATION.

The following extracts are taken from a report upon the obstacles to the Christian civilization of the Indian, adopted by the Representatives of Religious and Philanthropic Organizations, co-operating with the Government in care of the Indians, at a meeting held in New York, Feb. 29th, 1872.

The testimony published by Congress since 1866, and other documentary evidence prove that among the greatest obstacles to the Christian civilization of the Indians, are, *First*, the demoralizing influence of the United States soldiers stationed among them; and *Second*, the absence of the restraints and protection of law, so that they have been in a great measure considered and treated as out-laws. \* \*

The report of the Joint Special Committee of Congress on the condition of the Indian Tribes, printed January 26, 1867; the report of the Indian Peace Commissioners, printed 1868, and the report of the Board of Indian Commissioners for the year 1869, fully establish this conclusion. Other and sufficient evidence shows that the same destructive influences are in full operation, at the present time; and we believe that, unless they can be controlled and guarded against, it will be impossible to accomplish the object for which the representatives of the Christian and philanthropic people of the United States, have consented to aid the Government, in its administration of Indian affairs. That object is not to save money but to save a race of fellow men, entitled equally with ourselves to "life, liberty and the pursuit of happiness," as well as to that sympathy and love which are the distinguishing features of Christianity.

Within the last five years our national responsibilities have been increased by the addition of the Territory and people of Alaska. Some of the obligations attending that acquisition, are stated by William S. Dodge (late Mayor of Sitka,) and published in the report of the Board of Indian Commissioners above referred to, \* \* \* showing

*First.*—That the treaty of cession between Russia and the United States guarantees, that if the inhabitants of the ceded territory \* \* \* should prefer to remain in the ceded territory, they, with the exception of uncivilized native tribes, shall be admitted to the enjoyment of all the rights, advantages and immunities of citizens of the United States, and shall be maintained and protected in the free enjoyment of their liberty, property and religion.

*Second.*—That the Aleutian population, who are mostly inhabitants of the islands of Alaska, are of Asiatic origin. The Asiatic race is always classed among the civilized nations. \* \* \* That they have a language \* \* \* schools and churches of their own, and nearly all of them read and write. \* \* \* Many among them are highly educated, even in the classics. \* \* \* One of their best physicians was an Aleutian; one of their best navigators was an Aleutian; their best traders and accountants were Aleutians. Will it be said that such a people are to be deprived of the rights of American citizenship? The Rev. Bishop of the Greco-Russian church has kindly furnished me with the information that there were in Alaska, up to January 1, 1869, 12,140 Christians. During the years of 1867-68, there were confirmed in the rites of the church a total of 4,575.

It is very evident that these Christian people of Alaska, numbering over 12,000—one-third more than the people called civilized in Arizona—are entitled under the Treaty with Russia to "all the rights, advantages and immunities of citizens of the United States."

That they are desirous of enjoying these rights, is proved by the testimony of Thomas G. Murphy (*Editor of the Alaska Times*), under date of September 27, 1869.

This interesting testimony we are compelled to omit.

The demoralizing influence of the

military upon those people, is described by Mayor Dodge, in a letter published on page 136 of the same report.

In answer to inquiries, he says:

As a citizen of Alaska, I feel a delicacy in writing upon this subject, inasmuch as it compels me to tread upon unwelcome ground, and may be characterized as the promptings of hatred, jealousy and strife. However, as in this question lies the weal or woe, not only of the Indian, but the white race within this Territory, I shall express clearly, impartially and frankly my views of the whole subject in all its bearings as they have been presented to me by observation and reflection. And here I am compelled to say that the conduct of certain military and naval officers and soldiers has been bad and demoralizing in the extreme; not only contaminating the Indians, but in fact demoralizing and making the inhabitants of Sitka what Dante characterized Italy: "A grand house of ill-fame." I speak only of things as seen and felt at Sitka. \* \* \*

This has engendered a very deep feeling among the Indians here, but the extent of it is only known to those traders with whom they can converse.

The report of the Medical Director of Alaska, E. J. Bailey, testifies on this subject, (page 129 of same report:)

SITKA, ALASKA TERRITORY, }  
October 25, 1869. }

\* \* \* \* \*  
A greater mistake could not have been committed than stationing troops in their midst. They mutually debauch each other. \* \* \*

Whiskey has been sold in the streets by Government officials at public auctions, and examples of drunkenness are set before them almost daily, so that in fact the principal teaching they at present are receiving is that drunkenness and debauchery are held by us, not as criminal and unbecoming a Christian people, but as indications of our advanced and superior civilization.

These Indians are a civil and well-behaved people; they do not want bayonets to keep them in subjection, but they do want honest, faithful and Christian workers among them; those that will care for them, teach and instruct them in useful arts, and that they are responsible beings. I look upon the different military posts in this department as disastrous and destructive to their well-being. \* \* \*

When you go home send us honest, faithful, Christian workers—not place seekers, but those who want to do good work for Christ's sake and kingdom.



Send men and women, for both are wanted.

When you can do away with the evils spoken of, and adopt this latter course, then there will be hope, and not until then.

This evil influence of our soldiery is reported in nearly all the Indian Tribes with whom they have come in contact. It was described in a memorial to Congress, by the United States Indian Commission, dated at New York, July 14, 1868, as follows :

It is also affirmed by the same authorities, that the Indian race is becoming not only morally degraded, but also physically undermined, by the most loathsome disease which infests our civilization—that one of the finest physical types of man has already become seriously enfeebled, and that tribes originally comparatively pure, are fast sinking into a grossness of vice, which threatens their utter extinction. \* \* \* These and many other disgraceful facts are attested by respectable officers of the Government, by a large number of Indian chiefs, and by many trustworthy private citizens.

It was again laid before Congress in a memorial of the Representatives of the Society of Friends, January 21, 1869. They say

The demoralization of all parties from this cause is beyond estimate ; and we respectfully submit that every consideration of principle and honor demands that the untutored Indian who now looks to us for the arts of civilized life, upon which he must hereafter mainly depend, should be kept as far as possible from contact with dissolute and licentious men.

Additional testimony upon this subject, and a suggestion of remedy, are contained in a letter of Mr. W. C. Duncan, a most successful missionary among the Indians of British Columbia, dated February 28, 1870, and printed in Senate Ex. Doc. No. 68, 41st Congress, 2d Session, page 10, as follows :

I am glad to learn from your letter that something is soon to be done for the spiritual welfare of the Indians of Alaska. What a pity it is, I often think, the missionaries did not precede the soldiers. \* \* \* Military rule among Indians, while heathen, is, I feel sure, a fatal mistake. It will only breed the trouble it was intended to check, while both Indian and soldier are reciprocating their vices, and both plunged into utter ruin. \* \* \*

Give the missionary magisterial power and authority to act as Custom House officers, let him choose a few Indian constables,

and be occasionally visited and supported by a ship of war, and all will go well with the Indians, and for the country too. \* \* \*

Excuse me, dear sir, for thus intruding my opinion upon matters which, in one sense, do not concern me ; but I feel I cannot let pass this opportunity for venting my grief at what I see in the military establishments of Alaska, which will, I am sure, unless changed or removed, render abortive any measures you may adopt for teaching and civilizing the natives.

We have conclusive evidence that these suggestions are practical. A recent letter dated December 23, 1871, addressed to one of your committee by Dr. Daniels, who was for three years a most successful agent with the Sisseton and Wahpeton Sioux Indians, shows that in his experience police were better than soldiers.

(We extract as follows.)

December 23, 1871.

In answer to your verbal enquiries concerning my course with the Sisseton and Wahpeton Sioux Indians to keep order among themselves, and prevent the introduction of liquor, I would respectfully state that a system of Police was organized by my request. Twenty-five men were selected by the chief and his counsellors, who were appointed by my approval. They were to perform the duties of police among whites, besides they were not to allow any liquor, by Indian or white, to come upon the Reservation ; and whenever found on their land, to destroy or bring it to the agency to be condemned.

They were also to protect the frontier of Minnesota and Dakota from the hostile Sioux, on the Missouri, and report to me, through their chief, all arrivals of Indians, from every part of the country. \* \* \*

I had this police force for two years, and during that time no drunkenness was seen on the Reservation. There was no disturbance or trouble of any kind ; and when liquor was taken from white or Indian, it was immediately brought to the agency and destroyed. They were kind, firm and decided. \* \* \*

In addition to this, we have the following testimony from an experienced officer of the army in Arizona, to show that even the Apaches may be used effectively in similar service, extracted from a letter dated December 19, 1871 :

They (the Apaches at Camp Grant) have offered me any number of their men at any time I would call for them, for any purpose, inside or outside the Reservation, provided I would lead them myself. I should have no hesitation in taking a band of picked men, arming and mounting them

to pursue any stolen stock, or to drive away any marauders, Indian, Mexican or white.

We see no reason to doubt these reports, but on the contrary we believe that a judicious presentation of the subject to the Indians on all the Reservations, would meet with their approbation, and that they would willingly co-operate to the extent of their ability, in all measures calculated to guard them against the evil influences which threaten their destruction, and stand as a bar to their Christian civilization.

The Constitution of our Government was based on the Declaration of Independence, and was designed to establish that Justice, which is the declared right of all men. Justice is the only key to peace. Without it the profession of Christianity is a sham or a delusion. There is no good reason for withholding from these people, that protection of Law which we know to be necessary for the existence of civilized life; and all experience shows the necessity of such protection for these people.

We therefore propose the following resolution:

*“Resolved, That a committee be appointed to memorialize the President and Congress to enact a general law authorizing the extension of civil government, and the protection of law over all Indian tribes who will consent to carry out and enforce the same within their respective reservations; and authorizing the President to establish and proclaim the same, whenever he shall be satisfied that the best welfare of the Indians and other inhabitants concerned, requires such action.”*

The report was approved, the committee appointed, and a memorial prepared, embracing these facts.

## FOREIGN.

### SEARCHING AFTER GOD.\*

One of our teachers in the South, formerly a missionary in Africa, gives the following sketch of a young man who was in her school there. It shows how a single word of truth falling, even upon the heathen mind, may bring forth fruit to eternal life.

He came from down the coast about one hundred miles from Freetown. His father was a chief and worshiped idols. A missionary passed through their country, and once proclaimed the gospel

through an interpreter. J—— understood just this, that there was a God in the sky above, who made him, and to whom he must go when he came to die. But such a desire seized him to know more of this God, that he stole away from home, and through jungle and swamp, wading rivers, and encountering many dangers, he at last reached Freetown. There he was directed to us, and another hundred weary miles were traversed. Before entering the house, he made known his wants, told them that he had come to hear something about the God who lived in the sky. Dr. H—— sat down in the yard with him, under the shadow of the palm trees, and told him the story of the cross, and at once he received it into his heart, and began to rejoice in God. This was eight months before I went there, and he could then read in the Bible, not with ease, but with great comfort to himself. O! I can see his dark face now radiant with joy, as he was able to understand some precious truth. His whole desire was to understand the Bible, and until I was sick, every day at five o'clock, he came to my room, for an hour's study of its words. Often five or six places were marked, where he had spelled out the words, and wished an explanation. The Bible seemed a great treasure to him, growing richer and better every day. He has attended school but very little since I was there, although he is now in night school. He has a family.

I don't know how Africa is to be redeemed, unless God puts it into the hearts of the right kind of people to go there. It will be a long time before students from these schools (in the South,) are prepared to go, and I dread the influences arising from the process of preparation. They are as susceptible to ambition and the allurements of the world as are other young people.

### MENDI MISSION.

The following extracts from a letter from Rev. G. P. Clafin, give some interesting facts, showing the increasing desire of the natives for religious instruction. We hope they may reach the hearts of some who will be prepared to go and give these hungering souls, the bread of life.

AVERY, Nov. 21, 1871.

I left Lawana about three weeks since to visit my co-laborers and recruit. At the suggestion of Bro. Burton I decided to visit some towns in the section of



country lying between here and the mission of the United Brethren. The object of the journey was to ascertain the disposition of the people toward mission work, and the openings for laborers; and to acquaint the people with ourselves and the object of our presence in the country, to enhance the safety of the mission property in troublesome times—it being the country from which the war people come, who are now actively carrying war in the Boompy country, where Lawana is located.

\* \* \* So I started, going north by course of river twenty miles, then overland twenty miles to Senehu, the residence of the king, then returned to another point on the river by a more easterly route forty miles, and so by boat to this place, being absent nine days, and visiting nine barricaded towns and several villages.

I was surprised to find the people so exclusively Mendi. Except at three villages, at the beginning of my land journey, the language was Mendi through all my route. As it was a region unvisited before by white men, except at one town, I became an object of great curiosity to many; but when they heard me speaking to them in their own tongue, their surprise seemed complete. At nearly every town and village they urged me to tarry, “for,” said they, “you can speak our language.” The fame of the white teachers had preceded me, and everywhere I met with a pleasant reception, and was treated with honor. The extension of mission work among them met with very general favor. I saw the chiefs of several large towns that I did not visit, they having assembled at Senehu to judge an important matter, and nearly every one seemed to hail with gladness the prospective coming of teachers into the land (not, however, for the spiritual, but for the educational benefit.)

The king, who has repeatedly visited Boont and Freetown, and has the reputation of a man of progress and righteous judgment, is especially solicitous. He said, “It is my heart’s desire that teachers come and instruct us;” and again, when speaking to him of the requirements of God’s word, he said, “I have need of instruction;” and again, “I desire that they instruct us, and we change our way to that which is acceptable to God.” This was spoken with

reference to the requirements of the Sabbath.

Senehu, the residence of the king, is a large barricaded town. Another town is to be built at its side this dry season. People from town, two days distant, will come in numbers to dwell there, that the place may lie strong for defense, and their supplies, through trade, be not again cut off, as was done by war a few years since. This town is at the head of canoe navigation, upon a small river. It can be reached in one day from the mission of the United Brethren at Shingay. It is comparatively healthy. It is the centre of influence over a large section of country. The chief is one of acknowledged and extended power, intelligent, and greatly desirous of improvements. He will be favorable to the teachers, and build a house for school and worship. The surrounding chiefs are also favorable. I deem Senehu an important place to occupy with mission teachers. When returning many entreated me not to tarry long away, but to return and dwell there. I told them that we were under the direction of good people in America, and that we could open no station without their consent, but what I had seen and heard I would communicate to them, and perhaps teachers would be sent.

Here, then, I submit the case to you. As a central position it seems important perhaps more so than any occupied by our mission. The people speak good Mendi. Could you have seen the interest they manifested as I addressed them in their public house (or barry,) and in the many conversations I had with them, I think you would have been drawn towards them as I was.

Making due allowance for their desire to “hear and tell some new thing,” enough still remains for encouragement to those who are prepared to engage in mission work like this. But where are the teachers? Shall echo only answer, “where,” while countries are open, and peoples with one voice bid them welcome? Who comes in the name of God? I shall be glad if one mission can occupy the station, but I write almost without hope in this respect, when I remember our long felt need for recruits for the stations we already occupy. Happy shall we be if we can bear that some from our own land, prepared for this work, are willing to engage with us in these labors for Christ.

# American Missionary.

NEW YORK, APRIL, 1872.

## SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

## JUBILEE SONGS.

These Songs, made so popular by the JUBILEE SINGERS, have been set to music by an accomplished musician (Mr. Theo. F. Seward) and are published by BIGELOW & MAIN, 425 Broome St., N.Y., and 726 Wabash Av., Chicago. They make a neat pamphlet of 28 pages, with paper cover. The typographical execution is exceedingly well done. The musical notation is perfect, and will enable those who heard the songs to recall them, and musicians who have not heard them, to reproduce them.

Price 25 cents. For sale by W. E. Whiting, 59 Reade St., N.Y. The avails go to aid the Fisk University.

## PUBLIC SCHOOLS IN THE SOUTH.

Two interesting articles on this important subject will be found in our columns: one, an able article from the *Nation* on "The National Educational Bill;" the other, a letter from Hon. J. R. Lewis in relation to "School Funds in Georgia."

## SOUTHERN WORKMAN.

This is the title of a new monthly paper started at Hampton, Va., edited by Gen. S. C. Armstrong. It is handsomely printed, finely illustrated with cuts, both "lively and severe," and edited with that freshness of writing which, our readers have had occasion to know, characterizes whatever comes from the pen of Gen. Armstrong. Its aims are as various as they are worthy; first of

all to give employment, and skill in printing to the students of Hampton Institute—secondly, to enlighten and cheer on the colored people of the South to every noble undertaking—and lastly to give the people of the North an insight into the actual state of affairs at the South.

Every subscriber at the North receives this last advantage for himself, and aids in securing the other objects for the colored people.

Terms: one dollar a year, in advance. To clergymen and school teachers, seventy-five cents, in advance.

Address J. F. B. Marshall, Business Manager, Hampton, Va.

## THE EXPIATION FOR SLAVERY.

America is passing through a crisis. Slavery was a crime whose expiation must be by suffering and self-denial. The era is marked by three stages: *Slavery*, with its unutterable woe of cruelty, ignorance and degradation; *Emancipation*, with its expiation of blood, wasted treasure and devastated territory; *Regeneration*, with its self-sacrifice in missionary toil and giving of money.

The first two woes are past; the third is upon us. We can no more escape it than we could the terrible agony of emancipation. We must redeem the Freedmen as we emancipated the slaves, *by sacrifice*. It is not a matter of politics or legislation, but of Christian toil and self-denial.

The American church in common with the churches in all lands, owes its duty of Christian missions to the heathen, but the duty to the colored people is special. It is a debt we owe to the oppressed, and it is the price of safety to ourselves. It is not at our option to perform it, nor is it at our option to toil and give lightly. We must do both till we *feel it*. It must be done in the spirit in which Christ gave himself to die for



lost men. This kind of Christian love alone can elevate the blacks and overcome the deep prejudices of the whites.

But this work has its joy. There was none in the crime of slavery, none in the horrors of the war, but there is the purest blessedness in this noble Christian work of lifting up the degraded, and in winning back the love of our long-estranged white brethren in the South. May we make gladly the sacrifice, and share fully the glorious reward.

#### MISSIONARY CONVENTIONS.

The Oberlin Council has aroused an activity in missions worthy of all praise. In Massachusetts, ten or twelve meetings of local Conferences were held in which the representatives of several benevolent and missionary societies were heard. In no spirit of rivalry, but simply because the purpose to hold these meetings was not known, another series of about the same number was inaugurated in behalf of the American Missionary Association. We cannot speak for the other meetings, but those which we attended were marked by a manifest increase of interest in our work. Rev. E. A. Ware of Atlanta, and Sec's Woodworth and Strieby who attended these meetings, are laid under deep obligations for the cordial welcome they and their cause received from pastors and people.

In Connecticut a preliminary meeting was called and measures adopted for a much larger number of meetings, to be attended by representatives of all the organizations which were commended for support by the Council at Oberlin, viz.: the American Board; the American Missionary Association, the American Home Missionary Society, the American Congregational Union, the American Education Society, The College Society, the Congregational Publishing Society, and the Congregational Association which has in hand the building

of the Boston House. The large map, exhibited by Rev. Dr. Barrows, showing the vast field presented by our country, gives a distinctness to the varied work attempted throughout its length and breadth. The unity of all these organizations, as well as the harmony of co-operation is another interesting development. We trust that much good will be the result of these meetings.

#### THE SOUTH

##### AS A MISSIONARY FIELD.

It is vast, pressing, and peculiar.

##### POPULATION.

Total Population of the U. S.	38,615,983
The Southern States,	14,069,315
The Western States,	12,248,098
The Middle and Eastern,	12,298,570

Thus it appears that the territory south of Mason and Dixon's line contains nearly *two millions* more persons than the great Western States, or than the Middle and Eastern States combined.

##### DESTITUTION.

The South is the most impoverished portion of the land. The great wealth of the whites was in negroes and land. The negroes are free and the land is of little value. The floating capital of the South went down in the great maelstrom of the Confederate bonds. The slaves owned nothing, and they came into freedom almost as naked and destitute as in the hour of their birth. How can such people found the permanent institutions of learning and religion?

##### ILLITERACY.

In New England there is one in about every eighteen ( $17\frac{1}{2}$ ) persons unable to read and write.

In the Middle and Eastern States there is one in about seventeen ( $17\frac{1}{2}$ ).

In the Southern States there is one in about every *three*! ( $3\frac{1}{2}$ ).

These statements respecting the North, include the masses of foreigners whose presence is such a source of uneasiness

to the friends of free institutions, but what ought to be their alarm at the frightful preponderance of ignorance in the South!

#### THE EMBITTERED WHITES.

The majority of the Southern whites cherish as hostile feelings as ever towards the North, and the women will, as Gen. Early advises them, "instill into the rising generation the memories of the past." There *are* many good people in the South, but even they are still encased in prejudices against the North, and offended at the sudden elevation of the blacks to political power. The Southern whites will do no adequate home missionary work, and are not yet prepared to receive any from the North directly.

#### THE ACCESSIBLE BLACKS.

There *is* an accessible population in the South. The colored people welcome enthusiastically our letters and our Gospel. They can be moulded by these, and elevated to fitness for their new position and thus conquer the prejudices of the whites—as witness the triumphant examination of the school at Atlanta, alike honorable to the capacity of the colored pupils, and to the candor of the whites who publicly acknowledged it. Such successes in these Christian schools of the South will not only disarm prejudice against the blacks, but reveal, in its true light, the kind motives of the hundreds of thousands at the North who give money unselfishly to support these schools.

#### THE DUTY OF THE FUTURE.

The North must conquer the South by Christian love. Armies, laws and politics can not do it. The forces now needed are Christian missionaries and teachers; the fortifications to be erected are schools, colleges and churches. The blacks alone are now within reach, but their transformation by intelligence and virtue, will open the way to the hearts of the whites. What is done must be

done quickly, for there are many adverse influences.

The American Missionary Association has begun this far reaching missionary work. Its end is to enlighten the blacks, win the whites, bring peace to our land, and carry the Gospel to Africa. Our work has a firm hold on the hearts of Christians at the North, and we have reason to believe that some of our most enlightened Christian statesmen regard our efforts as among the most valuable now employed. Three years since Senator Wilson of Massachusetts visited our school in Atlanta. In addressing the teachers and pupils he said with deep emotion: "I sincerely believe that this Christian school, and others like it, are doing more for the permanent reconstruction of the South than all the acts of Congress put together." Recently, Senator Buckingham of Connecticut said to one of the Secretaries of this Association: "I have more hope of the South from what your Society is doing, than from any other source."

We look to God for grace to do our work in the right spirit, and to Him and the churches for the needed means.

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#### CHINESE LABOR.

In the last "Missionary" we copied, from the *Evangelist*, an article under this heading. We gave it as part of the current history—or what purports to be the history—of Chinese labor in this country. We look with much interest to this great experiment, and aim to present our readers with the dark as well as the bright side. But that article should have been accompanied with some remarks of our own, which we now give:

1. Its statement that the experiment of introducing Chinese labor into Louisiana is "a decided failure" is, we believe, altogether too sweeping. The conclusion in this case at least is based on too narrow an array of facts.



2. The *successful* experiment said to be made by a Mr. Kernochan, who "had a stout, resolute white overseer who began operations by tying up and whipping their interpreter and head man within an inch of his life, and continued his treatment by kicking and cuffing the Mongolians about at every convenient opportunity"—was a success simply in the infamous way in which slavery made its accursed triumphs. May God ever deliver America from any more successes of that sort!

## THE JUBILEE SINGERS

IN  
STEINWAY HALL.

One of the most successful concerts of these Singers was given in Steinway Hall, New York City, March 8, 1872. The occasion was made more interesting by the speeches of Drs. Adams and Burchard, two prominent Presbyterian clergymen of this city; of Gen. C. B. Fisk, in honor of whom the University at Nashville was named, and of Mr. Seward, who has set the songs to music. The services were fitly crowned by the presentation of a splendid Bible, the gift of Dr. Burchard's Sabbath school. We gratify our readers by presenting the addresses. Our limited space compels a partial abridgment of the reported speeches.

### Speech of Rev. Mr. Burchard.

\* \* \* We are fascinated by these songs, and your hearts are clamorous not for speech, but for song, and yet as I am requested to say a few words, I want to speak of an illustrious trio; and the first in the series is the Fisk University. This Institution was named after an officer by the name of Fisk. Not Col. James Fisk, of notorious life and most tragic end, but a loyal General, alive, and here he is on the stage, and you will hear from his lips in relation to the origin of the name and the designs of the Institution.

\* \* \* \* \*

When I was a student in a Southern State, there was not a school, not even a Sabbath school or other primary institution, much less a college or university, in all the South, for the education of

the colored race. What a change! What prospects are coming of the millennium!

Now the second series in the trio, Jubilee Singers. Jubilee is a term implying a contrast. In this case, we have on the one side the darkness of servitude, chains, oppression, unrequited toil, burning tears; on the other side, is the deliverance, the Emancipation proclamation. (Applause.)

Now as to the singing, it needs no apology. \* \* \* It may not be artistic, operatic, but it is natural, it is graceful, it is effective. I think it is musical. (Applause.)

Now the singers, who are they? Why, they are colored young people, the students of Fisk University. They are good people, Christian people, all, I am told, but two, members of the church visible; all, as I trust, belonging to Christ, and believing in Him, and that, perhaps, in a measure, is the secret of their melody. \* \* \*

Now the third of the series which make up the trio, is the Bible, grander than the University, more effective than the song, culminating and overshadowing all with its influences. Why, it made the University; it made these colored people what they are. Had you thought of that fact? Do you think that these Singers would have been here to-night, do you think their race of four millions would have all been singing Jubilee songs, but for the influence of the Bible?

Now my church Sabbath school, appreciating the design and character of the University, were the first to open their hearts and their doors to welcome these people in this city. (Applause.) Well, now, my Sabbath school did not want to be forgotten by these young people, nor by the friends and patrons of the University, and hence the Sabbath school present this Bible. Here it is. I wish you could see how well it is written here on the first leaf: "Presented to the

Fisk University, of Nashville, Tenn., by the Sabbath school of the Thirteenth street Presbyterian Church, March 8th, 1872." And then here is the name of the pastor, going down to posterity in the hall of Fisk University, enshrined within the lids of the closed Bible, and as we present this Book, we can only utter the wish that the students, the President, and all the officers of the Institution may drink largely of the spirit of this blessed Book, that they may be sanctified by its spirit, and that their hearts and voices may be attuned to its melody, so that they, and all of us, may unite in the great jubilee anthem around the throne: "Worthy is the Lamb that was slain."

— • —

**Speech of Rev. Dr. Wm. Adams,**  
of the Madison Avenue Presbyterian Church.

I have been requested to play the part of a hyphen between two parts of the oratorio to-night. You will not be delayed long by my few remarks, but I have an impression that it would be a personal gratification to this audience to have some expression in behalf of them and their fellow citizens of New York City, as to the interest which we have felt on this occasion. It is a remarkable occasion on many accounts. \*\* I wish to-night to make an expression of the personal sympathy and regard, which I am sure you all feel in these young friends, in the extraordinary circumstances in which they have been brought before us. I have heard that they have been subjected in some places in the North to peculiar indignity. I have been reminded by their plaintive songs to-night, that they feel that they are rolling through an unfriendly world. I wish to say to them, that they are here surrounded by a cordon of Christian sympathies and respect. (Applause.) I shall not be suspected of saying in their presence anything like flattery, but I should be unjust to what I feel is in the hearts of all around me, if I did not

say that we have been affected by the peculiar propriety of their deportment, in dress and address, in voice and manner. \* \* \* I wish to give expression to the interest they have excited in that Institution of learning to which they are attached, and to which we shall ever send our thoughts and our prayers. What noble prospects you now have before you for self-improvement. We shall give you our sympathies and our prayers. If life is made of suns and shadows, we know who leads us through the shade.

I have seen during my long residence in New York city, many strange scenes and spectacles. I have seen assemblages surging to and fro, with tumultuous passion, in the presence of colored people. The storm has passed. Who, twelve years ago, would have expected to see a scene like this. (Applause.) Our hearts have echoed to artistic music, but here as at the feast in Galilee, there is a power that shows that a great miracle has been wrought in the affairs of our nation. I do not come here to take any credit to myself after the storm has passed away. In all times I never was known as what was called technically, an abolitionist, but I rejoice with all my heart, that I have lived to see the abolition of slavery. (Applause.) I bless God for these scenes of Jubilee. I see a meaning in them. These receding footsteps show the glory of our Lord, and he must be blind who does not see in the recent affairs of our country, and in the occasion which has brought us together to-night, in the prospect of literary institutions springing up for the education of these unfortunate ones as they were, but most fortunate now, in all the regard and sympathy that is felt for them, a new stage in our history, and in the advancement of the kingdom of God.

— • —

**General Clinton B. Fisk,**  
of St. Louis, upon being introduced by



Rev. E. M. Cravath, was received by the glad throng with much enthusiasm, and proceeded to speak, as follows:

KIND FRIENDS—I count it no light honor, that the University which is so well represented in the ladies and gentlemen, whose matchless performances have summoned this immense audience to their service of song, bears my name. It is the first time I have been privileged to meet them in their triumphal jubilee march from the Cumberland to the Kennebeck. (Applause.) And it is with profound gratitude to my Heavenly Father, that I sit here to-night with you, and listen to these melodies of the olden time, as sung by these children of freedom. Years ago, as we came out of the smoke and flame of war, for Union and Liberty, I found these young people among the thousands of their race, who had congregated at Nashville, Tennessee. They stood among that immense throng who crowded around the front of Tennessee's beautiful capitol, on that great day when Andy Johnson, as their Moses, proclaimed liberty to the bondmen of the commonwealth. (Applause.) Andy was a first class Moses when he first embarked in the business, (laughter and applause,) and would doubtless have remained true to freedom, had he not been led astray, by your Tammany or other politicians. •(Laughter.) Could he but look in upon this scene, and partake of the spirit of this meeting, he would not sing, as have our young friends just now, the refrain of,

“Go down, Moses,”

but would rather suggest, in retrospect-  
ing the past, that we sing for his special benefit:

“Could we but climb *where Moses stood*.”

(Prolonged applause.)

The American Missionary Association, under whose auspices Fisk University was established, and been most successfully conducted, was among the first to provide educational facilities for the

colored people. Their representatives were as the skirmish line, with our conquering hosts. They gathered up the broken fetters of the slave, and sold them as scrap iron, investing the proceeds in Bibles and spelling books for the Freedmen. (Loud applause.)

The Association deserves a large place in the hearts of every well wisher of the country, and I trust these dusky Singers will continue to move the masses, by their indescribable power, until they have sung a dollar out of the pocket of every man, woman and child in this broad land. (Applause.) Then they can put our University, and kindred institutions at other points in the South, on a basis worthy of our Christian civilization.

Truly may we say: “Our eyes have seen the coming of the glory of the Lord.” And we join the hearty chorus of “Glory, hallelujah.”

But yesterday, these modestly arrayed, simple, earnest sweet Singers, were among the slave children of the South. Mr. Thomas Rutling, who appears on this programme, as tenor, was a colored boy, about my headquarters, known as “Rollicking Tom.” His last cash valuation was \$450. (Laughter.) I think he would go quick now at \$500, for continued service in Steinway Hall. (Applause.) Minnie Tate, whose sweet voice has moved you to tears, was considered worth \$350. You most heartily testify to-night, that one thousand dollars would be cheap for her. (Applause.)

Thank God for what our eyes see and our ears hear. To Him who hath made of one blood all nations of the earth, be all the praise. Not to the strong arms and brave hearts who bore the flag of the free through its baptism of blood, but to Him who waited patiently and long for our country to learn to be just, must we give all the glory.

“Speed on thy work, Lord God of hosts,  
And *now* the bondmen's chains are riven,  
And swells from all our guilty coasts

The anthem; of the free to heaven.  
 Oh! not to those whom thou hast led,  
 As with the cloud and fire before;  
 But unto thee in fear and dread,  
 Be praise and glory evermore."

(Loud applause.)

—•—  
 Speech of Mr. Seward.

LADIES AND GENTLEMEN—"I observe that when clergymen and others, who are not musically educated, have spoken or written of the Jubilee Singers and their songs, they have expressed themselves without reserve, and very heartily, in admiration of them, but where musical critics speak of them, they seem to think it is necessary to do so with a sort of tone of apology. They say: "Of course, they have a strong hold on the people, but musically speaking, they amount to little or nothing." It seems to me that it is desirable to protest against that. (Applause.)

When Mr. White first requested me to record these melodies, I supposed it would serve no better purpose than to gratify the curiosity of some attending these concerts, who desired to see and analyze those melodies, which had affected them so strangely, but I find that they are really and essentially beautiful, and have the right number of measures, fulfilling the law of structure; and that they also express wonderfully the words to which they are written; and thus they have that which the highest art aims at, and which it rarely reaches; and it has seemed to me that, coming as they do from minds having no knowledge whatever of the rules of art, and without culture, they must have sprung from something that is above us, of true inspiration. \* \* \*

—•—  
**THE NATIONAL EDUCATION BILL.**

The Educational Bill has passed the National House of Representatives. \* \* \* It now stands awaiting the action of the Senate. \* \* \*

In discussing its merits, there is a fundamental question which thoughtful men

are sure to raise, and that is, the general land policy of the Government. One person holds that the public lands should be retained as a part of the national capital to meet the unforeseen contingencies of the future; another contends that the nation should get rid of them as quickly as possible; another that they should be reserved for actual settlers, and should never be so disposed of that speculators and middlemen could get advantages which should accrue solely to the occupant and cultivator. The bill before us does not touch any of these points. It does not prescribe the amount or the time of sales. It reserves to Congress the right to bestow land bounties, and leaves the homestead and pre-emption laws wholly untouched. It does not impair the power of Congress to confer land grants upon railroads, scientific schools, or any other object. What then does it accomplish? It consecrates all the money received from the sale of public lands to popular education. Instead of blending such funds with other income it keeps them apart for the enlightenment of the people. To bestow a land-grant on a railroad will, therefore, if this bill should become a law, simply reduce by so much the amount which might otherwise reach the treasury for the support of common schools. In each new grant this "moral obstacle" must be overcome.

It is urged against the bill that its passage will be an assumption by the National Government of rights which belong to the several States. This is not so, as any one may see who will read it. The General Government will still have nothing to do with the establishment and management of schools in the various States of the Union. The bill simply requires as a condition of receiving the national bounty that each State or Territory shall provide by its own local laws for the free education of all its children between the ages of six and sixteen; that it will apply to this purpose all money received by the operations of this act; and that it will report annually the condition of its schools. All such questions as the establishment of normal schools, high schools, evening schools, truant schools; as the right qualifications of teachers,



courses of study, times of session and vacation; as the amount of local taxation, method of collecting it, character of buildings, Biblical instruction, corporal punishment—in short, all the elements of “free popular education”—are left undefined, and open to local discussion and decision. The national treasury bestows a grant for a specific purpose—public instruction; each State is left free to decide upon its special system. Indeed, so far is the bill from interfering with “State rights” that one of its ablest advocates, Mr. Hoar, bases his appeal for it on the argument that its adoption will foster State rights, by preventing that tendency to centralization and imperialism which popular ignorance makes easy and probable. His speech on this subject is a very ingenious and telling response to the State-rights advocates.

For ten years as the bill now reads, the distribution of the fund to the several States and Territories “shall be made according to the ratio of the illiteracy of their respective populations,” as shown by the last preceding census. This clause may receive advantageously a little clearer explanation of what “the ratio of illiteracy” is to be, or, in other words, of what amount the more illiterate States shall receive; but the main intent of the phrase is clear. Here, indeed, in our view is the chief merit of the bill. It is a generous offer to the South of redemption from ignorance. Where the darkness rests, there light shall be poured in; where social apathy prevails, tonics and stimulants shall be applied. It is easy for financiers to say that it would be better to vote a yearly allowance from the national treasury to aid the schools of the South; but such a direct grant could not possibly be secured. Every one knows that. The proceeds of lands, being a vague and variable sum, are much more readily bestowed. At the same time, they are to be given in a way which will quicken and strengthen local efforts.

There may be some minor points in the bill which require modification, but in its main features we are confident that it ought to pass as a just and philanthropic measure for the rescue of the Southern States from

the horrid blight of popular ignorance which is now so threatening. The facts brought out by Mr. Hoar in his support of the bill, by Gen. Eaton in his report as Commissioner of Education, by the census of 1870, and by intelligent private observers, all point one way. Anarchy and barbarism are impending dangers in vast regions of the South; in some localities they are actual curses. What better can we do with that portion of our income which comes from the sale of lands than to direct it to popular instruction in the reconstructed States?

The disposition of the public lands is a constant and growing subject of controversy. There are probably few things, if any, which give so much impetus to what is called the “labor movement,” as the widespread belief among the workingmen of the country that the national domain is being divided among unscrupulous speculators, without reference to the interests or aspirations of the poor. There is no way in which this delusion—if delusion it be, and we fear it is not—can be so well dissipated as by the appropriation of the public lands to educational purposes, because there is no other use of them on which there is nearly the same chance of agreement. Moreover, there is no use of them which is likely to conduce one quarter as much to the political security and prosperity of the country. Whatever falling off there has been of late years in the efficiency of administration, in the tone of public life and the character of public men, has been largely due to the growing weight in politics of ignorant people. There is no use in saying they are foreign-born or bred in slavery; that does not mend the matter. The important fact is that they vote, and produce children who will one day vote also, and that ordinary efforts, such as have hitherto sufficed to educate the children of the educated, will no longer suffice. Something not unlike mediæval night is settling down on some parts of the country through want of schools, and in others the healthy and intelligent public spirit which has built the Government up, and without which it cannot exist, is seriously declining from

the same cause. It is high time that this descent were arrested, and we know of no nobler way of doing it than this bill offers.  
—*The Nation*.

#### AN INDIAN'S EXPERIENCE.

Brothers, I've been long in the warfare, fifty-nine years on my way. I'm seventy-six years of age. The winds have blown hard on this old carcass; but the good hope is here. I see you white people brought up at home, able to read, taught arts and sciences; and yet you live without Jesus! Poor me! I grew up wild, no father, brought up in the woods; yet I found Him. Some of you have knowed me many years, and I'm a good boy yet. Poor me! couldn't read, knew nothing; yet gave Jesus my heart. The first Bible I ever had I took home, put under my pillow, and slept with it there. This old frame totters, the strong wind shakes it, and it must go down; but I bless Jesus, I'm under way to glory." Not a few wept and praised God, as Mingo gave his testimony.—*Foster's Encyclopædia*.

#### CHILDREN'S DEPARTMENT.

—O:—

##### OUT OF DEEP POVERTY.

We ask the happy and well clad children of the North to read the statement below from one of our teachers, respecting the poor children in Florida, in *their rags*, making a contribution to the sufferers in Chicago!

GAINESVILLE, FLA., Feb. 29, 1872.

Our school is very large. I have ninety scholars most of the time in my department. When I look upon their rags—for most of them are very poor—I pity them. The Chicago sufferers have required so much sympathy that we have not had any clothing sent us this year, and they miss it very much. But with all their poverty, our school has done something for Chicago, and the Lord will bless them for it. Mr. Moody sent us a circular, asking for money to build a free school house, for the poor children there. We read it to the school, and asked if they would help them. We try to teach them benevolence—for what we give to the Lord is not lost—so we take a collection every month for the missionary cause, and they voted to send last month's collection to Chicago.

It was larger than any we have taken before, and I hope, came from hearts overflowing with love.

#### OUR FATHER.

A good woman, searching out the children of want one cold day last winter, tried to open the door in the third story of a wretched house, when she heard a little voice say: "Pull the string up high! Pull the string up high!" She looked up, and saw a string, which, on being pulled, lifted a latch; and she opened the door upon two little, half-naked children, all alone. Very cold and pitiful they looked.

"Do you take care of yourselves, little ones?" asked the good woman.

"God takes care of us," said the oldest.

"And are you not very cold? No fire on a day like this!"

"Oh! when we are very cold we creep under the quilt, and I put my arms round Tommy, and Tommy puts his arms round me, and we say, 'Now I lay me;' then we get warm," said the little girl.

"And what have you to eat, pray?"

"When granny comes home, she fetches us something. Granny says God has got enough. Granny calls us God's sparrows; and we say: 'Our Father' and 'daily bread' every day. 'God is our Father.'"

Tears came into the good woman's eyes. She had a mistrusting spirit herself; but these two little "sparrows," perched in that cold upper chamber, taught her a sweet lesson of faith and trust she will never forget.

#### SORROWFUL SAMMY.

That was what they called him. He was a wretched-looking orphan; poor, diseased, paralytic. Though but fifteen years of age, he knew nothing of childhood's mirth, nor of youth's enjoyments. A cloud had always rested over him; no smile lit up his sad countenance. He was sorrow's child!

With pain he dragged his weary limbs along, and yet his seat was never vacant, if he was able to reach it. His exemplary conduct, his earnest attention, and the deep feeling which he often evinced, told that his teacher's labors were not in vain.



Three months since I became acquainted with him. Every interview deepened my interest. Last Sabbath he was not in his place. On Monday his teacher went to inquire the cause of his absence, and found him very ill. He visited him daily. On Wednesday I saw him,—inquired if he prayed.

"Yes, ma'am," was his reply.

"What do you pray for, Sammy? what is your desire?"

"That God would make me well or take me to himself, whatever is his will."

"But are you not afraid to die, Sammy?"

"No ma'am, not now."

A few more words convinced me that this poor sufferer had been made savingly acquainted with Christ, and had learned the invaluable lesson of resigning his own will to the divine will. Three hours after this interview every avenue of communication with him was closed, and before the next sun had risen his spirit was borne upward, we trust, to mingle with the throng whose employment is praise, eternal praise.

And now what instruction shall we draw from this providence?

What teacher first brought in this poor untaught boy to the Sabbath-school? I know not; but God knows. Privileged teacher! You added one strand to the silken cord that drew him up to heaven, for that cord was love.

O teacher! be instant in season and out of season in gathering in poor, neglected children to the Sabbath-school, however filthy in garb or unsightly in appearance—bring them in! They may be glittering gems in your crown of glory.—*S. S. Workman.*

### JESUS WHISPERING.

"What is conscience?" said a Sabbath-school teacher, one day, to the little flock that gathered around to learn the words of life.

Several of the children answered, one saying one thing and another, another, until a little timid child spoke out—

"It is Jesus whispering in our hearts."

Does Jesus whisper in your heart? When you do right, does he approve?

When you do wrong, does he rebuke? Does he make your heart sad when you have sinned, and happy when you have done rightly? Be thankful, then, for this; and remember always to heed the Saviour's whisper, and then you will be safely guided to his heavenly home at last.

## POETRY.

### THE CHRISTIAN'S PATH.

I walk as one who knows that he is treading  
A stranger soil:

As one whom round the world is spreading  
Its subtle coil.

I walk as one but yesterday delivered  
From a sharp chain;

Who trembles lest the bonds so newly severed  
Be bound again.

I walk as one who feels that he is breathing  
Ungential air;

For whom as wiles the tempter still is wreathing  
The bright and fair.

My steps, I know, are on the plains of danger,  
For sin is near;

But looking up, I pass along, a stranger  
In haste and fear.

The earth has lost its power to drag me downward  
Its spell is gone;

My course is now right upward and onward  
To yonder throne.

Hour after hour of time's dark night is stealing  
In gloom away;

Speed thy fair dawn of light, and joy, and healing,  
Thou Star of Day.

For thee, its God, its King, the long-rejected,  
Earth groans and cries;

For thee, the long-beloved, the long-expected,  
Thy bride still sighs!

—Selected.

Received by C. G. Fairchild in February for Berea College, Ky., \$1,741.

Charles Merriam, Springfield, Mass., \$560. "A Friend," Northampton, Mass., \$300. Mrs. Lyman, Northampton, Mass., \$200. A. L. Williston, Florence, Mass., \$200. J. B. Williams & Co., Glastenbury, Conn., \$100. Mrs. Adeline Hawley, Binghamton, N. Y., \$100. Mrs. S. W. Hale, Newburyport, Mass., \$100. J. L. Halsey, Orange, N. J., \$100. Mrs. E. A. Bull, Cheshire, Conn., \$50. D. H. Hubbard, Clinton, Conn., \$25. Gerrit Smith, Peterboro, N. Y., \$20. Edmund Tuttle, West Meriden, Conn., \$10. S. A. Beardslee, Coventry, N. Y., \$10. Mrs. N. S. Waterman, Marshfield, Mass., \$10. S. W. Brewster, Hannibal, N. Y., \$10. A. S. Howatson, Pittston, Pa., \$5. Mrs. S. T. Durfee, Williamstown, Mass., \$1.

## RECEIPTS

FOR FEBRUARY, 1872.

MAINE, \$48.00.

Bluehill. Miss M. E. Johnson, for Student, Atlanta U.	10 00
Brunswick. Marshall Cram.	10 00
Dennysville. Peter E. Vose, 3. b. of C.	
Falmouth. First Parish, \$6.31., "R M."	
\$10., "A." \$3.19.	20 00
Freeport. Rev. J. J. B.	50
New Sharon. David George.	2 00
North Bridgeton. C. H. G.	50
South Freeport. Horatio Hsley.	5 00

NEW HAMPSHIRE, \$233.03.

Candia. ——— for Chinese M.	1 00
Hillsboro Centre. John Adams, \$3, S. F. and Dea. S. R., \$1. ea.	10 00
Hollis. Cong. Ch. bal. to const. Dea. E. J. Colburn, L. M.	3 00
Keene. First Cong. Ch. \$70., Second Cong. Ch. (of which Isaac Rand, \$28.12) \$70.84.	140 84
Lyme. Cong. Ch. to const. Rev. E. M. Kellogg, L. M.	33 65
Mount Vernon. J. E.	1 00
New Ipswich. Jonathan Nutting, \$5., J. P. Clark, \$2., 4 individuals \$1. ea., Others \$1.51.	12 50
Northfield and Tilton. Cong. Ch. Mon. Coll.	13 10
Salisbury. Cong. Ch. \$5.10, Mrs. B. E. \$1.	6 50
Sullivan. Cong. Ch.	7 00
Temple. Dea Nathan Wheeler.	54 44

VERMONT, \$144.18.

Charlotte. Nettie A. Parker.	5 00
Chester. G. C.	1 00
Fayetteville. Cong. Ch.	9 60
Montpelier. Mrs. H. Y. Barnes.	5 00
Newbury. Cong. Ch. to const. Rev. S. L. Bates, L. M.	25 00
Northfield. Timothy Reed.	5 00
Rochester. Cong. Ch.	41 60
Townshend. Hervey Burnap & family.	10 00
Thetford. Rev. J. M.	1 00
Underhill. Cong. Ch.	8 00
West Westminster. Cong. Ch.	24 18

MASSACHUSETTS, \$3,322.97.

Acton. Cong. Ch., b of quilts val. \$65.	
Amesbury. Mrs. A. L. Bayley.	20 00
Amherst. Lu her Miles.	5 60
Andover. West Parish Sab. Sch. to const. A. B. Cutter L. M.	30 00
Boston. Union Ch. \$37.10, W. S. R. 50c.	37 60
Boston Highlands. Elliot Sab. Sch. \$17.10 and b. of C for Fisk U. Vine St. S. S. Miss Walker's Class, \$12. for Fisk U.	29 10
Brookfield. J. D.	1 00
Cambridgeport. Mrs. E. P. Kendrick \$5., Mrs. L. M. S. and Mrs. B. 25c ea.	5 50
Conway. ESTATE of Thomas Cole, by H. W. Billings, Ex.	203 05
Dracut. "A. H."	10 00
East Bridgewater. A Friend \$2, Mrs. S. 25c., "A Friend" \$2	4 25
East Medway. First Cong. Ch. b. of C.	
East Somerville. J. G. T.	1 00
Essex. Cong. Ch.	13 33
Florence. ESTATE of Newman Clark, by Mrs. Newman Clark.	200 00
Grantville. Cong. Ch.	20 00
Great Barrington. E & M Beckwith.	12 00
Greenwich Village. "A Friend"	1 00
Groton Centre. M. J. S.	50
Halifax. Cong. Ch.	4 23
Hanover. C C	1 00
Holliston. Mrs. Mary Rockwood \$3, Mrs. Nancy A. Rockwood and Mrs. Mary M. Fiske \$2. ea.	7 00
Holden. Rev. P. Cummings.	5 00
Huntington. "A Friend"	2 00

Hyde Park. Sarah M. Grimke, b. of C.	5 00
Leyden. ———	50
Lowell. Mrs. S. C. M.	10 12
Lynn. Chestnut St. Cong. Ch.	10 00
Marlborough. T. B. Patch.	50
Maynard. J. W.	
Millbury. First Cong. Ch. \$126. to const. ROYAL THAYER, Mrs. T. B. E. POPE, H. L. BANCROFT and O. H. WATERS, L. M's. Simon Hayward \$5., E. W. Goffe \$3., 4 individuals \$1. ea.	128 00
Mittineaque. ——— to const. Rev. H. M. ROGERS, L. M.	30 00
Newton Centre. Young Ladies Soc. \$66 50 Gen. E. Blakeslee and Dea. Noyes \$50. ea for Atlanta U.	186 50
North Abington. Cong. Ch.	9 01
Norton. Trin. Cong. Ch.	22 00
Oakham. Cong. Ch. \$87., Conf. of Seven Churches \$3 60.	90 60
Royalston. Cong. Sab. Sch.	25 10
Sabbury. ESTATE of Mrs. Sarah A. Stiles, by Daniel Pratt.	250 00
Sharon. First Cong. Sab. Sch. \$25., Rev. Ariel Chute \$10.	35 00
Shrewsbury. J. B. Plympton.	5 00
Southbridge. Cong. Ch. \$23 64, Cong. Sab. Sch. \$137.	25 01
South Hadley Falls. J. B.	50
Springfield. "Unabridged" \$1,000., "H. M." for a Teacher \$300., Mrs. A. C. H. \$1.	1301 00
Sutton. Mrs. P. M.	50
Taunton. Isaac Dunham.	5 00
Upton. Cong. Ch. \$23.90, Mary A. Johnson \$2, Z. D. J., C. P. J. and Mrs. A. P. \$1. ea., Geo. E. Leland \$1.50.	30 40
Wakefield. Farmer Allen \$20., "A Friend" \$2.	22 00
Ware. First Cong. Ch. \$76 04, East Cong. Sab. Sch. \$63.69, L. G. C. 75c.	145 23
West Boylston. Cong. Ch. Ladies Aid Soc. b. of C. (val. \$20.92) for Wilmington, N. C.	226 26
Westborough. Cong. Ch.	
Westminster. Robert Peckham \$5., M. G. P. and P. W. \$1. ea., Ladies of Cong. Ch., b. of C.	7 00
West Newbury. J. C. Carr.	4 00
Williamsburg. Cong. Ch.	102 10
Worcester. Salem St. Church \$125. Union Ch. \$100.39, Central Cong. Ch. \$63 70.	239 09
Worthington. Cong. Sab. Sch. for Atlanta U.	25 00

RHODE ISLAND, \$37.

Barrington. Mrs. Rev. F. Horton \$2. and b. of C.	2 00
Bristol. E. Hathaway for Fisk U.	5 00
Pawtucket. Edwin K. Clark \$15., Rev. C. Blodgett, D. D. \$15.	30 00

CONNECTICUT, \$2,288.40.

Abington. Cong. Ch.	15 00
Brooklyn. First Trin. Ch.	20 00
Cornwall Hollow. K. M. S.	50
Fair Haven. Mrs. E. W. Abbott for Atlanta U.	22 00
Greenville. Cong. Sab. Sch. \$50., and Stephen S. Sheldon \$35. for Atlanta.	85 00
Greenwich. L. P.	25
Hadlyme. Jos. W. Hungerford.	5 00
Hartford. Mrs. Polly Johnson \$1.50, for Mendt M., A. W. \$1., C. W. K. \$1.	3 50
Hartland. Cong. Ch.	10 00
Hartford. Mrs. Cheney, for Atlanta	10 00
Hartington. Cong. Ch. to const. Miss ELIZA M. CATLIN and Miss EVAGENE M. BARBER, L. M's.	64 00
Higganum. Cong. Ch. Mon. Con. Coll.	25 50
Kensington. Edward Cowles \$2., Mary & Eliza Cowles \$1.50 ea.	5 00
Killingworth. Mrs. A. V.	1 00
Lakeville. J. L. Merwin and Mrs. M. H. Williams \$5. ea.	10 00
Manchester. Second Cong. Ch. to const. REV. EDWIN A. ADAMS and JAMES CAMPBELL, L. M's.	67 25
Milford. First Cong. Ch.	8 00



Naugatuck. Cong. Ch. 2 b. of C. for <i>Dud-</i> <i>ley, N. C.</i> .....	
New Britain. Rev. J. H. Dennison \$35., and Chas. Peck \$10. for <i>Straight U.</i> , A. A. 50c.....	85 50
New Haven. College Ch. (\$10. of which from Rev. S. W. Barnum) \$120.59. Robert Crane, M. D. \$30. to const. MASTER ROBERT M. CANFIELD, L. M., Mrs. R. U. \$1.....	151 99
New London. Second Cong. Ch., Robert Colt \$250., Coll. \$260.18, (of which \$100. to const. GEORGE M. STACEY, L. M.) \$510.18. Miss M. A. R. Rogers \$2.....	512 18
New Milford. Mrs. F. G. Bennett.....	2 00
Norwich. Second Cong. Ch. \$385.07, (of which \$236.41 for <i>Jubilee Singers</i> , \$45. from Mrs. Chas. Lee and Miss Sarah M. Lee to const. H. H. Osgood, L. M., \$30. from Samuel C. Morgan to const. Mrs. Mary C. Morgan, L. M.) Second Cong. Sab. Sch. for a <i>Teacher</i> \$150. H. B. Nor- ton, Mrs. H. B. Norton, Mrs. L. Black- stone \$25. ea., Miss Mary Norton \$10., Miss E. Norton \$5., for <i>Atlanta</i> .....	1123 07
Plainville. Cong. Ch. (of which L. H. Car- ter for <i>Atlanta U.</i> \$50., H. A. Moody for <i>Scholarship, Straight U.</i> \$5) to const. HEZEKIAH GIBSON, ANGELINE QUINION, and BURDETT LEWIS, L. M's.....	112 00
Portland. Rev. S. H.....	1 00
Putnam. Mrs. Mary R. Hunt.....	5 00
Rock Hill. Cong. Ch. to const. Miss Ros- ETTE RUSH, L. M.....	41 00
Saybrook. Mr. & Mrs. D. W. Clarke.....	5 00
Stamford. First Cong. Ch. \$67.50. Cong. Sab. Sch. for <i>Atlanta U.</i> \$23.....	92 50
Terryville. "C. R. W." for <i>J. C. W., At-</i> <i>lanta U.</i> .....	5 00
Unionville. Mrs. Mary M. Smith for <i>At-</i> <i>lanta U.</i> .....	10 00
Waterbury. R. Cairns.....	2 00
Watertown. Cong. Sab. Sch.....	37 45
West Winsted. Thomas C. Davis.....	5 00
West Meriden. Edmund Tuttle for <i>Tou-</i> <i>galoo Inst.</i> .....	10 00
Windsor Locks. L. P. Dexter.....	2 00
Woodbury. G. H. Attwood, M. D.....	2 00
"A Friend".....	53 41
"A Friend".....	20 00
"A Friend" for <i>Atlanta</i> .....	5 30

## NEW YORK, \$2,091.37.

Amsterdam. Ellis Clizbe.....	10 00
Antwerp. Cong. Ch.....	27 06
Binghamton. Mrs. Caroline Mather \$5., J. L. \$1.....	6 00
Brooklyn. Bedford Cong. Ch. \$135.65, Park Cong. Ch. \$23.50, Mrs. H. Dickin- son \$3.....	164 15
Brentwood. E. F. Richardson.....	18 90
Cazenovia. Jona. Woodward \$5., Mrs. Mary Woodward for <i>Berea C.</i> \$5.....	10 00
Cincinnati. M. G. Lee.....	21 40
Clinton. Mrs. Anna Parmele.....	40 00
Fair Haven. J. W. D. Southard.....	2 00
Flushing. Sab. Sch. of Cong. Ch. for <i>Brewer Orphan Asylum</i> .....	54 50
Gaines. Mrs. R. L. W.....	1 00
Granby Centre. J. C. Harrington.....	1000 00
Griffins Mills. "A Friend" \$50., A. Paul \$2.....	52 00
Harris Hill. Thomas Hutchinson.....	5 00
Honeyoe. First Cong. Ch.....	100 00
Hemrods. Miss Maggie H. Ayres.....	5 00
Kendall. Mrs. C. Van Santvoord.....	20 00
Kiantone. Cong. Ch. by Rev. E. C. Hall.....	6 50
Lee. ESTATE of William S. Lancy, by Mrs. W. S. Lancy, Ex.....	50 00
Lisbon Centre. Geo. A. Dillingham.....	100 00
McGrawville. L. P. D.....	50
Mount Morris. T. S.....	1 00
New York. Mrs. Caroline P. Stokes for <i>Atlanta U.</i> \$60. D. F. Easton for a <i>Teacher</i> \$50. Church of the Puritans \$15., Third Av. Mission Chapel \$10.....	135 00

North Evans. A. B. Shepard, S. J. Gifford \$5. ea., Dea. J. M. Claghorn and Wife \$5., Rev. E. Jones and Wife \$5., S. Sikes, W. S. Sikes and S. R. Sikes \$2 ea.....	26 00
Penn Yan. C. A. Hamlin for <i>Chattanooga</i> . Rochester. Plymouth Ch. for <i>Atlanta</i> .....	10 10
Saratoga Springs. Nathan Hickok \$2., Mrs. A. M. Wheeler \$1.50, Mrs. S. S. 50c.....	4 00
Seneca Falls. "An old and tried Friend".....	50 00
Walton. First Cong. Ch.....	48 31
Warsaw. Cong. Ch.....	28 05
West Walworth. S. W. Miller to const. Mrs. MARTHA L. MILLER, L. M.....	30 00
Windsor. Lambert Sanford \$5., Milo Smith \$3., Julia Woodruff and Marilla Sanford \$2. ea., E. A. S., J. W. and L. H. \$1. ea.....	15 00

## NEW JERSEY, \$137.50.

Bricksburg. Rev. Geo. Langdon.....	1 50
Dennisville. F. B. B.....	1 00
Newark. "A Friend of the Freedmen" \$100., C. S. Haines \$25.....	125 00
Raritan. Sarah Provost, pkg. of tracts.....	10 00
Salem. W. Graham Tyler.....	10 00

## PENNSYLVANIA, \$31.50.

Jamestown. Fannie M. Rogers.....	2 00
Philadelphia. M. A. Longstreth \$37., for <i>Atlanta U.</i> , and to const. Mrs. ISRAEL MORRIS, L. M.....	30 00
Sewickleyville. Lucy Bittinger.....	50

## DELAWARE.

Felton. Rev. John Boynton.....	5 00
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## KENTUCKY, \$268.

Lexington. Howard School.....	88 00
Louisville. Cash.....	180 00

## TENNESSEE, \$1,560.06.

Chattanooga. Mrs. E. O. Tade for <i>Atlanta</i> <i>U.</i> .....	6 00
Nashville. Fisk University \$1,283.93, Other Sources \$270.13.....	1554 06

## NORTH CAROLINA, \$589.16.

Dudley. Orior School \$21.85, Other Sources \$9.....	30 85
Wilmington. Williston School \$493.31, Public School Fund \$35., Other Sources \$30.....	553 31

## SOUTH CAROLINA.

Winnsborough. L. A. Finney.....	10 00
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## GEORGIA, \$3,069.68.

Atlanta. Atlanta University \$989.65, Hon. John Rice \$500., Healy, Berry & Co. \$500., Hon. Jos. E. Brown and Col. W. C. Morrill \$100. ea., Other Sources, \$44.25, for <i>Atlanta University</i> .....	2233 90
Atlanta. Storrs School \$159.70, Other Sources \$5.....	164 70
Augusta. Miss S. A. Hosmer for <i>Atlanta</i> .....	33 00
Athens. Knox School.....	5 00
Macon. Lewis High School.....	178 65
Macon. Miss M. E. Sands for <i>Atlanta U.</i> Savannah. Beach Inst. \$268.33, Other Sources \$112.05.....	5 00
	430 43

## ALABAMA, \$2,028.90.

Columbiana. Walter Crafts for <i>Atlanta</i> <i>U.</i> .....	22 00
Mobile. Emerson Inst.....	207 25
Montgomery. Public School Fund \$380., Other Sources \$9.50.....	289 50
Selma. Pub. Sch. Fund.....	1050 00
Talladega. Talladega College \$353.42, Other Sources \$1.75.....	360 15

## LOUISIANA.

New Orleans. S. Straight for Straight U.	
\$475.31, Straight University \$149.15, First	
Cong. Ch. \$12.90.....	637 30

## MISSISSIPPI, \$141.70.

Dekalb. Freedmen.....	5 45
Tougaloo. Public School Fund.....	136 25

## MISSOURI.

Cameron. W. W. Howard.....	5 00
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## TEXAS, \$116.25.

Brenham. Miss M. S. H.....	1 00
Galveston. Freedmen.....	65 25
Indianola. Public School Fund.....	50 00

## OHIO, \$513.34.

Austinburg. Sab. Sch. for Fisk U.....	2 50
Burton. Ladies Sewing Circle, b. of C.	
Val. \$28.85.....	
Claridon. Ashbel Spencer.....	10 00
Chardon. J. I. Strong.....	1 00
Chatham Centre. Cong. Ch.....	30 00
Cincinnati. John Whetstone \$50, Allen	
& Co \$25, John Parker \$10, Geo. S.	
Stearns and L. W. Ryland \$5. ea., Cash	
for Berea College \$30.....	125 00
Cleveland. "A Friend".....	5 00
Edinburgh. Cong. Ch.....	20 00
Fredericktown. A. H. Royce.....	10 00
Greensburgh. Mrs. H. B. Harrington.....	5 00
Huntsburgh. Cong. Ch. \$36, Sab. Sch.	
Penny Coll. \$10.....	46 60
Huntington. Edward West.....	25 00
Kingsville. M. Whiting.....	22 00
Kinsman. L. A. Perkins.....	2 00
Madison. Central Cong. Ch. Sab. Sch.	
\$81.03, N. Blakely \$5, Mrs. Bliss \$1.50,	
B. B. \$1, Mrs. I. 50c.....	89 03
Marysville. "A Friend".....	5 00
Mechanicsburg. Mrs. B. K. Moody \$2,	
M. U. M. and Mrs. M. K. H. \$1. ea., Mrs.	
E. J. S. 50c.....	4 50
Mettemona. M. S.....	1 00
Mt. Vernon. ——— \$3.40 and b. of C. for	
Fisk U.....	3 40
North Lewisburg. I. B. Jr.....	50
Painesville. A. C.....	75
South Salem. Mrs. Matilda Scott \$3, Miss	
M. M. and D. S. P. \$1. ea, Geo. W. Har-	
per \$2.....	7 00
South Newbury. Ladies Aid Soc., Carpet-	
ing Val. \$30.75.....	
Twinsburgh. Cong. Sab. Sch.....	20 00
Wadsworth. Geo. Lyman.....	5 00
Warrensville. Mrs. M. Walkden.....	2 00
Wellington. First Cong. Ch.....	66 66
Winameg. A. R. Shute.....	5 00

## INDIANA, \$275.

Bloomingsport. G. S.....	1 00
Mount Vernon. Mrs. S. McCa.....	50
New Harmony. G. W. W.....	50
Noblesville. Mrs. M. E.....	1 00
Portland. G. A. J.....	1 00
Richmond. ESTATE of Mrs. Ruth C. Ray-	
burn, by Wm. P. Vaile.....	270 00
Spicecald. W. E.....	1 00

## ILLINOIS, \$880.71.

Amboy. Cong. Ch.....	29 85
Bethel. Presb. Ch. (ad'l.).....	1 25
Cambridge. Cong. Ch.....	35 00
Canton. Cong. Ch.....	36 40
Chicago. Miss H. A. Farrand.....	10 00
Concord. Cong. Ch.....	30 50
Crystal Lake. S. S. Gates to const. Mrs.	
ABBY G. KENDIG and Miss MARY C.	
GATES, L. M.'s.....	100 00
Lamoille. Cong. Ch. for Mendi M.....	12 10
Lee Centre. Cong. Ch. for Mendi M.....	11 70
Lisbon. Cong. Ch.....	13 00
Lyndon. Cong. Ch.....	4 00

Millburn. ELIZABETH W. GOODNOW \$30.	
to const. herself L. M., Cong. Ch. for	
Mendi M. \$21.26.....	51 26
Remington. W. H. S.....	1 00
Rockford. R. Emerson.....	500 00
Plymouth. L. A. Cook.....	5 00
Tiskilwa. H. M. Morris.....	5 00
Wauponsie. Cong. Ch. for Mendi M.....	20 00
Wethersfield. Cong. Ch. \$9.75, Rev. S.	
Ordway \$5.....	14 75

## MICHIGAN, \$240.67.

Adrian. Mrs. A. G. W.....	1 00
Almont. Hiram Sherman.....	5 00
Alpena. Cong. Sab. Sch.....	40 00
Canandaigua. Mrs. L. A. Van A.....	1 00
Clarendon. John R. Blake, bal. to const.	
Mrs. N. L. BLAKE, L. M.....	16 82
Detroit. Refugee Home Soc. (\$30. of	
which to const. Miss LURA E. DOLSEN,	
L. M.) \$75, S. Z. \$1.....	76 00
Erie. Mrs. S. A. Rowe.....	2 00
Hamlin. "A Friend".....	10 00
Kalamazoo. First Cong. Sab. Sch. to const.	
JOSEPH O. SEELY, L. M.....	38 25
Lansing. Mrs. M. B. Kinsley, bal. to	
const. Mrs. L. C. MYERS, L. M.....	5 00
Leland. Rev. Geo. Thompson.....	5 00
Northville. D. Pomeroy.....	5 00
Richland. S. Mills.....	20 00
Union City. First Cong. Ch. Sab. Sch.	
bal. to const. HOMER C. HURD, L. M.....	15 00

## WISCONSIN, \$121.97.

Bristol. Cong. Ch. for Mendi M.....	25 00
Hartland. Ella E. H., Mother and little	
Sister.....	1 00
Janesville. Cong. Ch.....	73 25
Kenosha. First Cong. Ch. for Mendi M.....	13 72
Royalton. Rev. M. L. E.....	2 00
For Mendi M.....	7 00

## IOWA, \$119.80.

Bentonsport. "A Friend".....	25 00
Burlington. Mrs. Joseph Everall.....	5 00
Crawfordville. Cong. Ch. (ad'l.).....	6 75
Danville. Mrs. H. Huntington.....	5 00
Dewitt. Mrs. M. Goff and others.....	5 00
Independence. Mrs. C. H. Bissell.....	5 00
MacGregor. Womans' Missionary Society	
Monticello. Cong. Ch.....	25 00
Oskaloosa. Rev. A. Turner and Wife,	
(\$10 of which for Tougaloo).....	20 00
Ottumwa. G. W. Devin.....	5 00
Springvale. Rev. A. P.....	50
Tabor. Cong. Ch.....	7 30
Wayne. Cong. Ch.....	2 75

## KANSAS, \$11.

Grasshopper Falls. Justin Hillyer.....	10 00
Solomon City. J. E.....	1 00

## MINNESOTA, \$37.27.

Minneapolis. Plymouth Cong. Ch.....	36 07
Faribault. Henry L. Hobart.....	1 20

## OREGON, \$40.

Fort Klamath. Lieut. G. A. Goodale.....	10 00
Forest Grove. JOSEPH W. MARSH to const.	
himself L. M.....	30 00

## CALIFORNIA.

Los Angeles. Dea. F. W.....	50
Orange. Rev. Mr. Dean's Sab. Sch. for	
Atlanta U.....	20 00

## ENGLAND.

London. Joseph Cooper, £5. for Straight	
U.....	26 52

## SCOTLAND.

Edinburgh. Mr. & Mrs. Adam Pearson...	30 00
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Total.....\$19,752.24

WM. E. WHITING,

Asst. Treas.



# Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,\* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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\* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

# THE AMERICAN MISSIONARY MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

## THE WANTS OF THE ASSOCIATION.

1. **MONEY**, to sustain our Schools and Missions.
2. **CLOTHING**, of all kinds, for the suffering Freedmen.
3. **BOOKS** and Stationery for Schools, *interesting* books for reading in families just learning to use them.
4. **SUPPLIES** for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

## SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to *your post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW.

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO. C. H. Howard, 204 West Madison St.

## LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

## FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.